



REV. WM. B. DERRICK, D. D., Secretary of the Board of Christian Education, A. M. Church, Room 4111 Broadway, New York City

VOICE OF MISSIONS

VOL. IV.
LIFE AND LABORS
Of Bishop Alexander Washington
Wayman, D. D.

SERMON PREACHED AT THE MEMORIAL SERVICES

HELD AT THE METROPOLITAN A.
M. E. CHURCH, WASHINGTON,
D. C., JAN. 10TH, 1896.

By Rev. J. T. Jester, D. D., Pastor,
Bishop W. J. Gaines, D.
D., Presiding.

MY DEAR CONGREGATION:

Death passed along the
Episcopal bench and taken another
of its occupants away.
The fourth time during this quad-
rennium the African M. E. church has
been called upon to mourn the loss of
one of its chief pastors.

We meet today to pay our respects
to the memory of the fourth of that
quartet of most remarkable men,
whose exceptional life and labor have
helped to make the A. M. E. church
what she is.

"Know ye not that there is a price
and a great man fallen this day in
Israel? If Sam. 3:38."

"For he was a good man and full of
the Holy Ghost and of faith, and
much people were added to the Lord."
Acts 11:24.

One of our first text is King
David's, spoken to the hosts of Israel
in his sorrow for the tragic death of
Abner, an eminent Hebrew general.
They bring at once to our mind the
thought of a great man.

In the second text, St. Luke speaks
of the value of manhood in a Christian
sense; such manhood as was evidenced
by the life and labors of Barnabas,
the companion of Paul.

Value of true manhood, but on opposite
sides. The first manhood on the
positive side; the second, manhood on
the passive side.

Each of these traits of character,
when taken together, serve to remind
us of that high order of aggressive
Christian manhood seen in the life and
labors of Alexander Washington
Wayman.

Men are termed great—as they are
seen to possess great or superior con-
ditions—as they evidence their
greatness by how they rise above their
surroundings, as they surmount diffi-
culties, and by what they achieve to
benefit others.

On an obscure place, called Tucka-
hoe Neck, Caroline Co., Md., there
lived a man and his wife, formerly
slaves, but subsequently freed—
Francis and Matilda Wayman. They
were farmers, pious and possessed
with a large amount of native intelli-
gence. Of these were born several
boys, one Sept. 21, 1821, whom we
named Alexander Washington Way-
man.

Alexander spent his boyhood on a
farm. His father could read a little,
hence taught his boys. "Alie" learned
to write by using the sand in the roads
and the boards upon the sides of
houses as copy books.

He was converted in 1835, at the age
of 14; at the age of 19 he left home,
arriving in Baltimore May 2, 1840,
as he said, on the day the whigs were
striving in convention to nominate
General Harrison for president of the
United States.

Alexander Wayman went to Phila-
delphia, where he hired himself to a
Quaker family for house service.

In the head of this family he found
a friend, who encouraged him to study
the Bible, and to become a Christian.

In 1840 he joined the African Metho-
dist Episcopal church. In 1843 he was
ordained deacon and admitted into the
Philadelphia annual conference and
sent to his first charge, Princeton,
New Jersey. Subsequently he
served the following charges, viz:

Princeton, N. J., 1842-1843.
West Chester, Pa., 1843-1845.
Philadelphia, 1845-1846.
Salem, N. J., 1846-1847.

Trenton, N. J., 1847-1848.
In 1848 he was transferred to Balti-
more conference and stationed at Union
Bethel church, Washington, D. C.

Elder Wayman remained in Washing-
ton from 1848 to 1853, during
which period, says Editor B. F.
Lee, he organized, including the
Good Hope Mission and
Ebenezer church, Georgetown, and
June 7th, 1852, he assisted in the
dedication of the second new building
of Union Bethel church, of which he
was still pastor.

In 1853 he was stationed at Port
Deposit, Md., where he remained till
1855, when he was stationed at Bethel
church, Baltimore.

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Baltimore, which he served till 1864,
when he was ordained bishop.

God so blessed him with health dur-
ing these twenty years that up to 1860,
in spite of the arduous and varied pas-
toral labors he only lost by sickness
two Sundays from preaching. Eight
years of his useful labors were spent
as pastor in Washington City.

By his expert management in recon-
struction times, Baltimore M. E. church
south, Norfolk, Va., with 800
members and several clergymen
united with the A. M. E. Church.

Elder Wayman was elected secretary of
the Eighth General Conference in
May, 1848, which office he filled with
exceptional ability until he was elected
Bishop, May 1864.

II.
A. W. WAYMAN, THE BISHOP.
The General Conference, setting in
Philadelphia, Pa., May 1864, seeing
the need of an increased
Episcopal supervision on the
16th day of May elected, and
on the 23rd day of May, ordained, A.
W. Wayman, Bishop of the A. M. E.
Church.

Scanning the history of his Episco-
pal labors since then, we discover that
his first work was done in the South.
It is said that his first text preached
when going South was Gen. 37:16, "I
seek my brethren."

From 1867 to 1883 his Episcopal
assignments had carried him over the
Southern, Middle, New England, West-
ern and Pacific States, organizing
and presiding over conferences, dedi-
cating churches, preaching and per-
forming other duties peculiar to his
office.

From 1865 to 1876 he organized the
following conferences:
North Carolina-Wilmington, N. C.,
March 3rd, 1867.
Virginia-Richmond, May 10th,
1867.
Georgia-Macon, Ga., May 30th,
1867.
Florida-Tallahassee, June 8th,
1867.
Pennsylvania-Pittsburg, Pa.,
April 3rd, 1868.
Illinois-Bloomington, Aug. 1st,
1872.

West Tennessee-Clarksville, Oct.
1872.
From 1868-1872 he had the over-
sight of the North Carolina, Virginia,
Florida and Tennessee.

Tennessee-Tenn. Conference.
From 1876-1880 he presided over the
Third Episcopal District, embracing
the Ohio, Kentucky, Tennessee and
West Tennessee Conferences.

From 1880-1884 the Seventh Episco-
pal District, viz: Alabama, North
Alabama, Florida and East-Florida
Conferences.

From 1884-1892 he had the Tenth
Episcopal District, viz: Kentucky,
West Kentucky, Tennessee and West
Tennessee Conferences.

From 1892-1896 the Fourth District:
The Iowa, Illinois, Indiana Confer-
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Beginning when, and where he did,
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It was his to see the membership in-
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He witnessed such a growth of in-
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He saw annual conferences multiply
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III.
WAYMAN AND HIS TIMES.
It is said that the times and emer-
gencies call forth the man. A. W. Wayman
began his career in the early for-
tunes of the Republic. He had
as his guide through life to Heaven, at
the altar of his own heart, his closet,
or in the bosom of his family, he is
his own high priest who offers sacrifices
of prayer and praise to God.

He was a ready observer of men and
things. When he came to Baltimore,
in the midst of the Harrison campaign,
when the whigs, the nearest friends to
people's freedom, were struggling for
the mastery. In the forties, the war
with Mexico was fought; the national
domain was extended to California,
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He saw his race represented by men
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Having a lot in common with the
people who suffered the wrongs of
slavery, caste and color prejudice, he,
though a minister of the gospel of
Christ, was a victim of all the evils
prosperity and ostracism. Yet, he
came through this most depressing pe-
riod of his people's history, a splendid
representative of that thrilling epoch,
a typical character in the front ranks
among his contemporaries. Thrilled
and fired by the spirit of the times,
inspired by the speeches and eloquence
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he was found at all times in the fore-
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his people's deliverance and elevation.
He came up in times when such giants
as Webster and John C. Calhoun
were antagonists—when Lundy, Free-
mont, Phillips, Lovejoy, Brown and
Sumner were battling for hu-
man freedom, and passed through
the Kansas and Nebraska conflict.
He drank in the spirit of his times
with such avidity that he could trace
in succession and in order the most
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tory—single out its leading characters
whose his tenuous memory would
enable him to use as illustrations with
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III.
A. W. WAYMAN AS A SCHOLAR.
In speaking of him as a scholar, it
could not be said that Bishop Way-
man was a man of the schools, accord-
ing to what is commonly implied in
the term; yet, few men could use
to better advantage what he knew, by
the command of correct words, in
good chaste English, whether it be
biography, history, science or fact.

Wayman was a product of his times.
He was schooled in the common edu-
cation of his people. He was a self-
made man.

He would, with pride, yet jealously
say that he, like Frederick Douglass,
was a graduate of "Yakshoe Univer-
sity." He had a fair knowledge of
three languages which he could use to
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He was filled with that office
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As an author, he has given the
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many years in the columns of the
Christian Recorder, fixed for A. W.
Wayman, an imperishable name in the
literature of the A. M. E. church.

He was a man well built, of large
brain and broad common sense, that
quick perception of men and
things, and with ready decision,
which characterized Bishop A. W.
Wayman, made him one of our best
naturalists and ablest teachers.

He was constitutionally jovial and
companionable, had a nick-name for
every acquaintance. No matter in
what position, place or part of the
country, but with all, his good humor
was at all times tempered with a gravity
becoming the man.

No one who saw him for the first

